for the rights of property which is characteristic in all ages of the *nowveaux richest* The men whose religion was not money said what they thought of the business in pamphlets and sermpns, which left respectable congregations spluttering Wiijj fury.

Crowley pilloried lease-mongers and usurers, wrote that the sick begged in the street because rich men had seized the endowments of hospitals, and did not conceal his sympathy with the peasants who rose under Ket.[15] Becon told the gentry, eloquent on the vices of abbey-lubbers, that the only difference between them and the monks was that they were more greedy and more useless, more harsh in wringing the last penny from their tenants, more selfish in spending the whole income on themselves, more pitiless to the poor.[16] " In suppressing of abbies, cloisters, colleges and chantries," preached Lever in St. Paul's, " the intent of the King's Majesty that dead is, was, and of this our king now is, very godly, and the purpose, or else the pretence, of other wondrous goodly : that thereby such abundance of goods as was superstitiously spent upon vain ceremonies, or voluptuously upon idle bellies, might come to the king's hands to bear his great charges, necessarily bestowed in the common wealth, or partly unto other men's hands, for the better relief of the poor, the maintenance of learning, and

the setting forth of God's word. Howbeit, covetous officers have so used this matter, that even those goods which did serve to the relief of the poor, the maintenance of learning, and to comfortable necessary hospitality in the common wealth, be now turned to maintain worldly, wicked, covetous ambition. . . . You which have gotten these goods into your own hands, to turn them from evil to worse, and other goods more from good unto evil, be ye sure it is even you that have offended God, beguiled the king, robbed the rich, spoiled the poor, and brought a common wealth into a common misery/[117]